

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

September 20, 1984

Published Since 1877

The Morris family ministers together

By Bart L. Parker
Staff Writer

Everyone's heard the adage, "the family that prays together stays together." Well, an Improve community family is taking that concept one step further.

This summer, the Jerry O. Morris family of Improve made its second mission trip through the Home Mission Board. Mr. and Mrs. Morris took their children and spent a week of their summer vacation serving as counselors at a wilderness Christian youth camp.

Their children, Jeff and Stephanie, 16 and 14, served as counselor aides and Mitchell, 10, was a member of the group for which his mother served as a counselor. The mission was at Sidling View Bible Camp, in a mountainous area near Paw Paw, West Va. The camp is an outreach of First Baptist Church in Alexandria, Va.

The campers were children ages 9-13 from inner-city areas of Washington, D. C. and Williamsport, Penn. Mr. and Mrs. Morris and the

other counselors—most much younger than the Morrises—were each responsible for a group of 11-12 children. The counselors stayed with their group of children 24-hours a day during the week.

The purpose of the camp was to teach the children the Bible.

The Morris family got involved with the mission camp project through the Christian Service Corps of the Home Mission Board. Volunteers are required to pay their own way. The Morrises combined their week of mission work with a vacation in Washington, D. C.

The summer before last the Morrises engaged in a similar mission project in Columbus, Ga.

"We really felt like we were stepping out in faith—though we were still in fear and trembling," Mrs. Morris said of this summer's mission trip. "We felt like the Lord was calling us to do something."

Morris commented on their fami-

ly's summer mission trip in general.

"One of the things I like about this adventure is it's a chance for the family to do something together as a project, and it's a service for our Lord. It gives the children a chance to see areas available for ministry."

God's word communicated to the young campers will accomplish the purpose for which it was delivered, Morris told the Brotherhood group at Columbia First Baptist, in a report on his family's mission trip. The Morrises attend First Church.

"There were so many children from broken homes," Mrs. Morris commented. "They need the security of Christ in their lives." The youngsters received some security just from being in the camping group, Morris said.

The Morrises plan to continue making the mission trips every other summer.

(Reprinted from the *Columbian Progress*, Columbia, Miss.)



The Morris family includes Martha and Jerry, and children Jeff, Stephanie and Mitchell.

Students meet Australians, one-on-one

By Linda Lawson

GLORIETA, N.M. (BP) — As the Olympics sent a wave of patriotism sweeping across the United States, four Texas Baptist students were learning to distinguish between culture and Christianity during 10 weeks

of summer mission service in Melbourne, Australia.

Three seniors — Edwin Wood, University of Texas-Arlington; Marilyn McCulley, Midwestern State University, Wichita Falls; Dawn Holt,

Texas A & M University, College Station — and Bruce Prindle, a graduate of Baylor University, Waco, were selected for the mission trip and sponsored by the division of student work, Baptist General Convention of Texas.

As part of the Texas Partnership Missions relationship with Australian Baptists, a four-person team had been requested to lay foundations and build relationships before 350 Texans arrived early in August for simultaneous crusades.

The students worked with the youth of Blackburn North Baptist Church, Melbourne, on the campus of Melbourne University, led devotions and Bible studies in high school Christian fellowship groups, and directed an after-school program in a primary school.

They reflected on their summer experiences immediately after returning to the United States while attending the student conference at Glorieta Baptist Conference Center.

"I learned we need to make a distinction between culture and Christianity," Wood explained. "We tend to think what is good for America is good for God."

"We have such a Texas Southern Baptist Christianity," said Holt. "There is nothing wrong with that."

But I saw a completely different view, and I hope I'll be able to bring the best of these together."

"We learned a lot about America and about ourselves. It taught us a lot to bring home with us," said McCulley.

The students said they soon learned their ministry was to be behind the scenes rather than standing in front of groups. Their primary task was to build relationships.

"We're so accustomed and motivated by up-front ministry," said Holt. "We learned that ministry may be sitting on the back pew with someone and listening."

"When we ministered the most, we were just talking to people one-on-one," McCulley noted. "I learned

that you don't minister by going in and trying to tell people what to do. You go in willing to learn from them. In that context you can still share Christ with them. But you don't have to do it the American way."

While the students encountered some initial skepticism toward Americans, they did not feel they were treated unfairly in having to prove themselves.

"The church invited us and liked us. We were asked to earn our trustworthiness," said Prindle. "In a relationship, that is necessary."

Similar teams have been requested by Australian Baptists for the summer of 1985 and 1986.

Linda Lawson is on the staff of the Sunday School Board.



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No rate increases in 1985

There will be no rate increases on subscriptions for the **Baptist Record** for 1985.

In December of 1981 President Reagan did away with a 16-step phase-out program on a postal subsidy for nonprofit publications that had existed for many years. The phase-out program was at step 10 when he cancelled it. Immediately postage rates went sky high.

The **Baptist Record** struggled with the increased rates at the same subscription rates until September of 1982, when increased subscription rates were put into effect at the urging of the Baptist Record Advisory Committee, a convention-elected group of six men who are chosen to work with the **Baptist Record** in such matters.

In October of 1982 the rates stabilized at step 13 and went to step 14 in February of this year. Indications are that step 14 will remain in effect through fiscal year 1985 to get the phase-out program back on schedule.

The stabilization of postal rates has allowed the **Baptist Record** to maintain constant subscription rates since September of 1982. A word of thanks must be given to three Mississippians in Congress who have helped to keep the rates stabilized through their memberships on appropriations committees in the House and Senate. Rep. Jamie Whitten of Tupelo is chairman of the House appropriations committee. Sens. John Stennis and Thad Cochran are both members of the Senate appropriations committee. These men have always been receptive and responsive as they have been contacted concerning the postal subsidy, and we have appreciated their help. Their actions have to a great degree kept postal rates and **Baptist Record** subscription rates on a constant level.

The Every Family Plan rate for the **Baptist Record** is \$5.52 per year, but it is billed monthly. That means that for 46 cents per family per month a church is able to send the **Baptist Record** to every family in the church. Not only is this an effective way of keeping active Baptists abreast of what is going on among Baptists and what the Lord is doing all over the world, but it is also an inexpensive and persistent visitor to those homes where church members have quit attending. This visit reminds those unresponsive members of their church responsibilities.

At this time a church that is not in the Every Family Plan can receive the **Baptist Record** for three months free by voting to accept this offer and by sending us the membership list of the church by families. The church will not be billed until after three months. There is also a club plan for 56 cents per month per family and an individual subscription rate of \$7.35 per year. These are bargains.

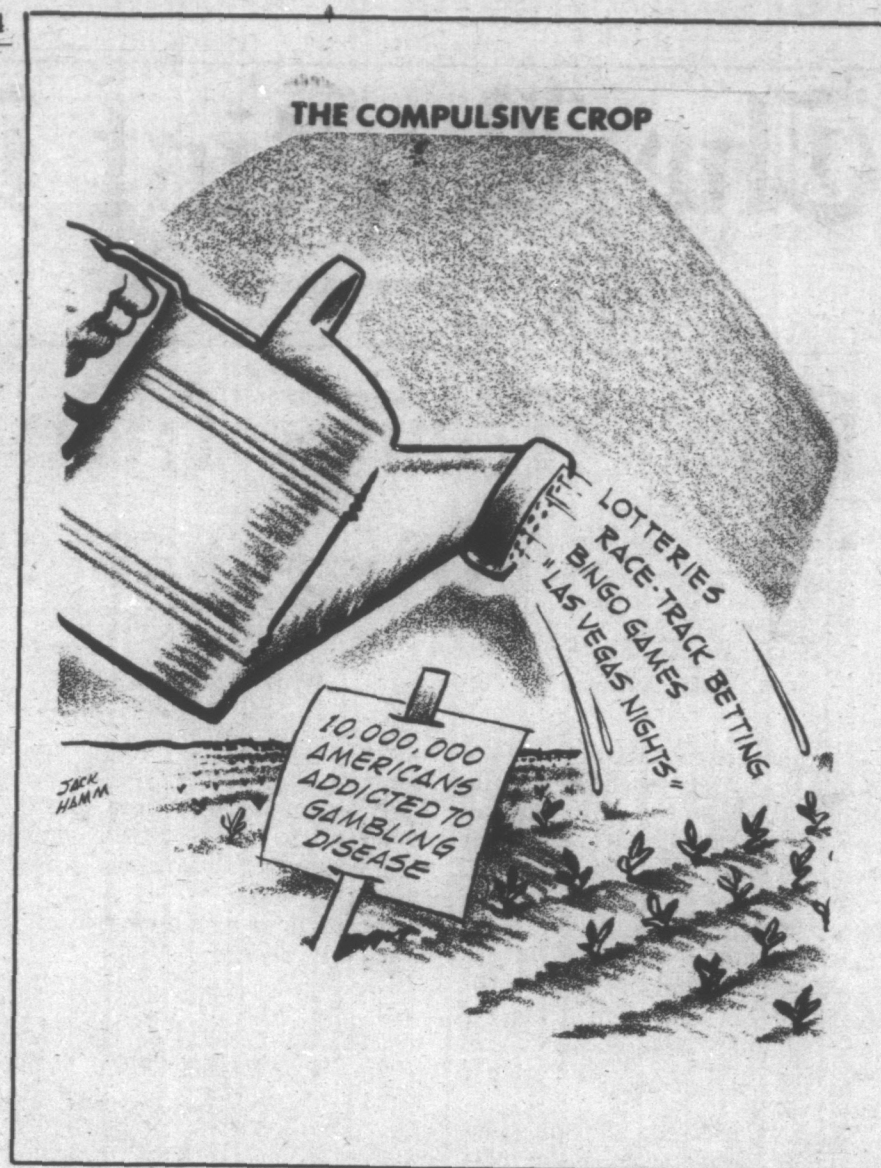
Then, finally, it can be announced also that the rates for publishing

church editions of the **Baptist Record** will not be increased in 1985. They are \$99 per issue used for those churches using the typesetting and make up facilities of the printer and \$49 for those churches doing their own typing and make up. This includes the postage and printing costs and should save the church money in addition to having the church news in the same publication as the rest of the news.

The rates are good. The service is worthwhile. And the reasons are practical. Churches can be a part of the Every Family Plan for 1985 at no increase in cost throughout the year.

The Every Family Plan is a Mississippi innovation. A young church secretary at Sunflower named Josie McEachern gave the idea to A. L. Goodrich when he was circulation manager for the **Baptist Record** in 1936. The idea was soon adopted by Baptist state papers across the nation. Mrs. McEachern died in Eupora just a few years ago.

She made a giant contribution to the kingdom with her suggestion.



Guest opinion . . .

Power behind the lottery

By Larry Braidfoot

(First in a Two-Part Series)

When a state begins considering the establishment of a lottery, usually a little-observed "guest" slips in to help the issue along. That "guest" is Scientific Games, Inc. of Atlanta, Ga. It wants to make millions of dollars from the lottery.

Scientific Games, Inc. is a subsidiary of Bally Corporation. Bally owns Bally Park Place Casino in Atlantic City. It is the world's leading manufacturer of slot machines and the leader in what one state lottery director calls "state of the art" video lottery technology. Bally manufactures many of the video games played by teenagers in convenience stores and video arcades.

What does Scientific Games, Inc. do? It makes money. Lots of it. It is a leading supplier of the tickets and products used by many of the state lotteries. In most states, between 10 and 44 percent of the gross income of the lottery sales goes for operating expenses. Scientific Games, Inc. gets a good share of that.

How does Scientific Games get its customers? It goes into states, spends money to get state laws changed to allow lotteries, and then sells products to the lotteries which it helped to create. Consider the following examples:

• Scientific Games spent \$200,000 in Arizona to get the lottery legalized. The company's first contract in Arizona exceeded \$5 million.

• Scientific Games hired a public relations firm to circulate petitions to get the lottery issue on the ballot in California. Reports filed disclosed that Scientific Games has already spent over \$1 million to get the issue

on the ballot by petition, even though it has been rejected by the legislature and is opposed by the governor, lieutenant governor, and the attorney general. Estimates are that Scientific Games will spend \$5 million promoting the issue prior to the election.

• Scientific Games spent about \$150,000 to get the issue on the ballot in Oregon.

• Scientific Games has spent about another \$150,000 in Washington, D.C. and in Missouri. Washington, D.C. now has a lottery and Missouri will vote on one in November.

• Scientific Games was active in promoting legislation in West Virginia which will put the issue before voters in November.

But that is not all. Scientific Games officials are regular "experts" at legislative hearings in states where a lottery is being pushed. In Missis-

issippi, a Scientific Games official showed up for an "information session" before a House committee. No public hearing on the issue was ever held. So the committee heard from Scientific Games and two other lottery "experts" without giving citizens the opportunity of speaking about the issue.

And, remember: all of these expenditures by Scientific Games for travel, petition circulators, public relations firms, etc., are tax deductible.

Several years ago the attorney general of New Jersey conducted a \$3 million investigation of Bally to decide whether or not to grant a license to operate a casino in Atlantic City. He recommended against granting a license to Bally but was overruled by the New Jersey Gaming Commission.

In New Hampshire, a legislative committee was deciding whether or not to contract with Scientific Games for lottery services. Attorney General Gregory Smith testified: "I continue to feel that Scientific Games, now a wholly-owned subsidiary, is not the kind of firm we should allow to be involved in our sweeps program." Although the attorney general continues to be opposed to doing business with Scientific Games, the legislative committee voted to grant the lottery contract to that company.

The disturbing trend is clear. Whenever legislative sessions begin talking about state-operated lotteries, you can "bet" Scientific Games will be there.

Larry Braidfoot is general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission.

U.S. government cuts funding, international abortion programs

WASHINGTON, D.C. (EP) Through a change in policy by the Reagan Administration, international family planning programs which advocate abortion will no longer be funded with federal money.

"Abortion is an unnecessary and repugnant method of population control," said a government spokesman. Under the new guidelines, government aid to any organization which supports abortion abroad will be cut off, even if it raises money from other

sources to support abortion programs. Because of this new rule International Planned Parenthood could lose up to \$11 million a year if it does not revise its policy to meet this regulation.

Many underdeveloped nations which receive U.S. aid and have provided abortions at government expense will continue to get aid, but it cannot be used for abortions. "Attempts to use abortion, involuntary sterilization or other coercive mea-

sures in family planning must be shunned, whether exercised against families within a society or against nations within the family of man," stated the new U.S. policy on population control.

As an alternative to abortion, the U.S. population policy statement suggested voluntary family assistance programs for couples wanting to regulate the size of their families. In some countries, such as China, abortion is often used to end unwanted pregnancies.

The Baptist Record

(ISSN-0005-5778)

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The Mississippi Baptist Convention

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108

Number 33



James and Deborah Merrill

Tony and Karen Gray

The Baptist Record

FMB adds two nations, names liaison to Canada

By Bob Stanley

State couples to go to Brazil and Chile

RICHMOND, Va.—Two couples with Mississippi connections were among 42 people named missionaries by the Foreign Mission Board Sept. 11 at Bon Air Baptist Church, Richmond, Va. They were Tony and Karen Gray and James and Deborah Merrill.

The Grays will work in South Brazil, where he will be a music consultant and she will be a church and home worker. Currently he is minister of youth and associate minister of music at First Church, Long Beach.

Born in Mobile, Ala. Gray is the son of Mr. and Mrs. William W. Gray of Leakesville, Miss. While growing up he also lived in Moss Point. He considers Moss Point his hometown and First Baptist Church there his home church.

He received the bachelor of music degree from William Carey College, Hattiesburg, and the master of church music degree from Southern Seminary, Louisville. He also attended the University of Mississippi.

He has been a maintenance worker at Southern Seminary and has served as a Foreign Mission Board journeyman in Brazil.

Born in Waynesboro, Miss., Mrs. Gray, the former Karen Burns, is the daughter of Mr. and Mrs. Charles A. Burns of Semmes, Ala. While growing up she also lived in Benson, Ariz., and Wagarville, Ala. She considers Wagarville her hometown and Washington Baptist Church there her home church.

She received the bachelor of science bachelor from William Carey College. She was a teacher in Louisville and served with her husband as a journeyman in Brazil.

The Grays have one child, Hannah Marie, born in 1983. The family will go to Rockville, Va., in October for an eight-week, orientation before leaving for the field.

The Merrills will work in Chile, where he will be a religious education consultant and she will be a church

(Continued on page 4)

RICHMOND, Va. (BP) — Extending Southern Baptists worldwide work to 104 countries, the Foreign Mission Board assigned couples in September to work in Pakistan and Finland and named a veteran missionary as a liaison to Canadian Baptists.

Pakistan and Finland will be added to the board's country list, but Canada will not because of the distinctive pattern in which four major Southern Baptist boards and agencies are responding to appeals for help in evangelizing that nation.

James Teel, a missionary to the Dominican Republic who formerly worked in Ecuador and Argentina, will be the board's liaison to help facilitate assistance to Canadian Baptists. About 4,000 such Baptists in 83 congregations are related to Southern Baptists.

Teel and his wife, Georgie, are Texans. Between missionary stints, he was assistant director of Cooperative Program promotion for the SBC Stewardship Commission from 1976-79 and assistant vice-president for development at Hardin-Simmons University, Abilene, Texas, 1979-82.

In June the Southern Baptist Convention affirmed a report from a 21-member study committee which recommended the SBC Constitution not be changed to permit seating of messengers from Canada, as a 1983 convention motion had asked. But the

report outlined a definite process by which the convention will provide more help to Canadian Baptists.

The Foreign Mission Board's assistance will be supervised by the area director for Middle America and the Caribbean, Don Kammerdiener. He and President R. Keith Parks will represent the board on a joint committee headed by the Home Mission Board to coordinate Southern Baptist ministries in Canada. This group held its first meeting Sept. 12 in Atlanta.

Assignment of Hubert and Bettie Addleton of Georgia to Pakistan and Jim and Mary Tiefel of Florida and Oklahoma to Finland came as the board approved 42 new missionaries and reappointed seven. These bring the total missionary force to 3,403.

Although two countries were added, the board's country count went up only one because Okinawa was dropped from the list. Okinawa is a part of Japan, and missionaries serving there will be counted as part of the Japan mission.

Addleton, pastor of Southside Baptist Church, Cochran, Ga., will start churches among the Sindhi-speaking community in Karachi, Pakistan's largest city. Tiefel, responding to a request from Finland Baptists to help strengthen churches, leaves a job as associate pastor of South Side Baptist Church, Fort Smith, Ark., to become associate pastor of a church in Tam-

pere, Finland, after language study.

SBC President Charles Stanley, who attended most of the board meeting, told its members in a concluding message that he "kept wanting to clap" as he heard reports in advances on worldwide evangelism and starting churches. He said he wished every Southern Baptist, "or just the pastors," could have been in on the board sessions.

In an interview, he urged Southern Baptists to put aside angry rhetoric with references to jugular veins and holy wars and talk like adults about the issues which divide them.

Nine of the 10 new members elected at the 1984 convention attended orientation sessions during the September meeting, and Parks urged these and others on the 84-member board to share missions information with Southern Baptists. Such information, he said, can challenge Southern Baptists to a higher level of trust and support for Bible based worldwide evangelization.

Parks is convinced once Southern Baptists really know what is happening in missions there will be a resurgence that will "pull us above and beyond the distractions that would try to blunt the call of God and the purpose for which we are organized."

The board also named Dale Thorne to succeed Finlay Graham as as-

(Continued on page 5)

Mississippi in two top tens

Cooperative Program gifts up in August, below goal

By Craig Bird

NASHVILLE, Tenn. (BP)—The 1983-84 unified operating budget for Southern Baptist Convention national agencies apparently will be under the goal by several million dollars.

The Cooperative Program, a voluntary plan where state conventions affiliated with the Southern Baptist Convention send undesignated funds to be distributed to the national and worldwide mission and education programs of the convention, received \$8,715,871 in August, 4.15 percent ahead of August 1983.

That puts the yearly total of \$99,316,609—6.44 percent (\$6,011,343) ahead of the first 11 months of the 1982-83 fiscal year. But to fund the 1983-84 Cooperative Program basic operating budget of \$114.5 million re-

ceipts for September would have to be \$15.2 million.

The highest one-month receipts in the Cooperative Program's 59-year history was \$10.2 million in January 1984. September 1983 receipts were \$9,008,042.

A budget shortfall would hit Southern Baptist mission work hard. The Foreign Mission Board in Richmond, Va., receives 50 percent of the Cooperative Program receipts so a \$6 million deficit translates into a \$3 million shortage for the SBC's overseas mission programs.

The Home Mission Board in Atlanta receives just under 20 percent, so a \$6 million shortfall would mean a \$1.2 million deficit.

The six Southern Baptist

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Charles Stanley, right, president of the Southern Baptist Convention, told SBC Foreign Mission Board leaders during the FMB's September meeting that he "kept wanting to clap," as he heard reports of upsurges in evangelism and church development overseas. Here he pauses with FMB president R. Keith Parks, left, and FMB chairman Harrell Cushing of Gadsden, Ala., during the three-day meeting. "I want to thank you for showing me (the board's emphasis on evangelism) in a much deeper way than I've ever understood it before," he said. (BP) PHOTO by Paul Brock.

Georgia support group formed for SBC causes

ATLANTA (BP)—Georgia Baptist have formed a state-wide network to encourage ministers and laypersons to involve themselves in support of Georgia and Southern Baptist Convention causes and procedures, especially religious liberty and mission support.

About 150 persons met at Wieuca Road Baptist Church in Atlanta for the organizational meeting. They did not adopt a formal aim for the group, but elected two state-wide coordinators, eight regional coordinators and eight state consultants.

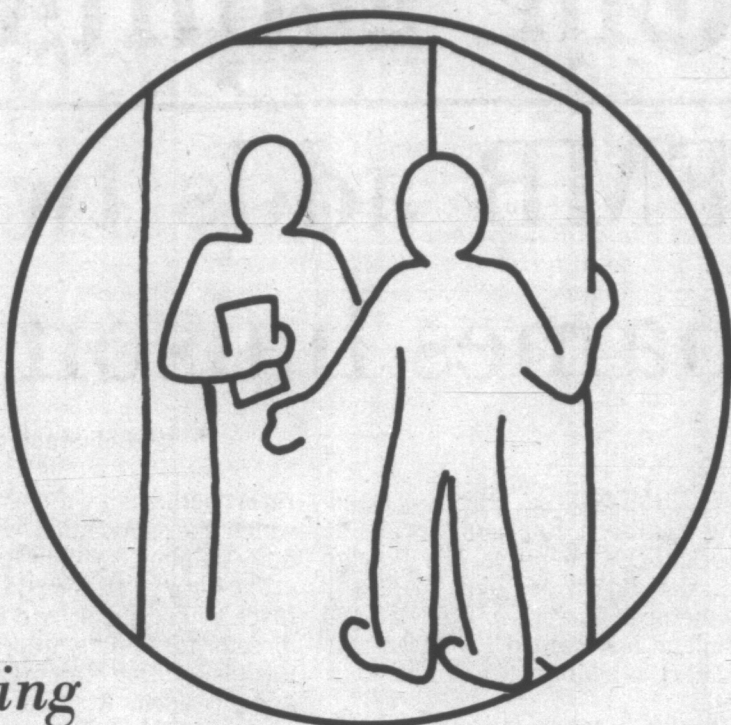
James C. Strickland, pastor of First Baptist Church of Cartersville, and Norman Cavendar, a layman in First Baptist Church of Claxton, are state-wide coordinators.

Strickland told the Christian Index, the Georgia state Baptist newspaper: "Purpose of our organization is to keep a strong emphasis on two

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From Alaska to Argentina

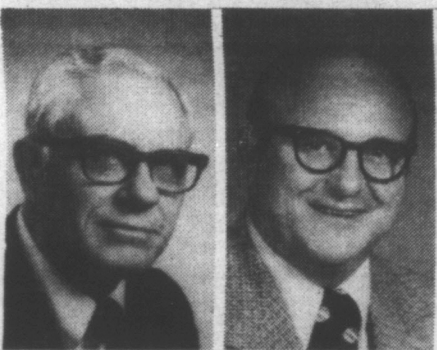
*They came to train
in personal witnessing*



By Anne Washburn McWilliams

All the way from Alaska to Argentina, people came to Mississippi last week to take part in the Continuing Witness Training national seminar held at Morrison Heights Church, Clinton.

The seminar, which began Monday afternoon, Sept. 10, and continued through Thursday morning, Sept. 13, was sponsored by the Personal Evangelism Department, Home Mission Board SBC, and the Evangelism Department, Mississippi Baptist Convention Board.



Grant

McGregor

David Grant, pastor of Broadmoor Church, Jackson, was the national leader; Kermit McGregor, host pastor, was the pastor-leader; Guy Henderson, director of the state Evangelism Department, was the director. Grant and McGregor received their CWT certification two years ago at Colonial Heights Church, Jackson, during the first national CWT seminar held in Mississippi.

Continuing Witness Training is a

continuous process for training personal witnesses; it uses a memorized presentation of the gospel and involves participants in the disciplines of intercessory prayer, systematic Bible study, Scripture memorization, and personal witnessing and follow-up.

Each of the 23 participants in last week's seminar made two evangelistic witnessing visits, with Equipppers, persons who had already gone through a 13-week cycle of Christian Witness Training. The eleven Equipppers were members of Morrison Heights Church. During the two nights of visits, seven professions of faith were made.

Those registered for the seminar included a home missionary, a foreign missionary, and a missionary appointee. Mike Gonzales is home missionary to the Spanish-speaking on the Mississippi Gulf Coast. Mel Plunk, missionary to Argentina, lives in Buenos Aires. He said he came to the States to take part in the seminar so that he and others can begin using CWT in evangelistic campaigns in Argentina next year. Vic Bowman was appointed last spring as a missionary to Chile; he and his wife will be leaving soon for orientation in Virginia, and will go from there to Costa Rica for language study.

Carl White, of New Albany, pastor of Ingomar Church, was enrolled as was Bert Harper of Tupelo, a former pastor of Ingomar. (And coinciden-

tally, Kermit McGregor is also a former pastor of Ingomar Church.)

Roy D. Williams, of Anchorage, Alaska, an employee of the Alaska Baptist Convention, came—and got sick with a virus. So did Ron McGee, education director at Highland Church, Meridian. But both, in spite of illness, were able to finish the course.

Only one woman was present as Apprentice (three as Equipppers). She was Paula Smith, education director at Flowood Church.

Director of missions for Jasper Association, W. E. Greene of Louin, and Baptist student director at Auburn University, Ben Hale, were among the men at the seminar. Gary McKean came from Crossett, Ark.

Others were Barry Corbett, Pelahatchie; Jim Ham, Gulfport; Kenneth Goff, Pascagoula (he had to go home early, when his young son broke his arm); Alan Woodward, Ellisville; Jimmy Killough, Tupelo; Ben McDaniel, Noxapater; Eric Moore, Pelahatchie; Steve Pate, Jackson; Paul W. Stevens, Jackson; Dennis Watson, New Orleans Seminary; Freddie Womble, Mt. Olive; and Andy Wright, Columbus.

Said Kermit McGregor: "For me CWT is the finest tool God has given me for bold mission witnessing and I am comfortable using it in teaching, leading, and equipping others in our church to be consistent witnesses."

The next CWT national seminar in this state will be held at Oakhurst Church, Clarksdale, Oct. 1-4.

Georgia support group is formed for Southern Baptist causes

(Continued from page 3)

specific aspects of denominational life, religious liberty and cooperation in missions. We see both of these vital Baptist distinctives being threatened by current trends in Southern Baptist life. We want to maintain a positive and supportive spirit in all that we do."

Strickland said several laypersons, including some women, were included in the organizational meeting in Atlanta. Strickland said, "We have been meeting spasmodically for

about five years. But, SBC actions in Kansas City in June sparked widespread interest among our group and caused us to organize."

Strickland said the group "is not organized over theological issues. We have conservatives and fundamentalists involved. The issues are religious liberty and cooperation." He said a major purpose of the organization is to enlist attendance of laypersons at annual meetings of the state convention and the SBC.

Three former Georgia Baptist

Convention presidents are included in the network, William L. Self of Atlanta, W. Ches Smith III of Tifton, and J. Thornton Williams of LaGrange. Self is a former president of the Southern Baptist Foreign Mission Board and Smith is a former chairman of the Southern Baptist Convention Executive Committee.

Strickland said similar groups are being formed in Texas, Virginia, Missouri, and North and South Carolina.

Dallas church begins new television network

DALLAS (BP) — Prestonwood Baptist Church in Dallas will be the center of Discovery Broadcasting Network, a satellite network of Bible teaching programs and Christian concerts.

The network, scheduled to begin broadcasting Oct. 13, is designed to provide local churches live broadcasts, via satellite, of leading Christian speakers and prominent Christian recording artists, according to Dan Sampson, executive director of the network.

Five programs will be telecast each week on Sunday and Wednesday. Once a month "Saturday Nights in Dallas" will feature live concerts from the Prestonwood Worship Center.

Churches who participate in the network will need to purchase a satellite dish receiver and, ideally, should have a projector, large screen, and video recorder to accommodate crowds, Sampson said. The annual affiliation fee will be \$495 plus a monthly subscription charge of \$100 to \$375 based on average Sunday morning worship attendance.

The network views its approach as complementary to two satellite networks launched by the Southern Baptist Convention at its annual meeting last June — The American Christian Television System (ACTS) in Fort Worth, Texas, and Baptist Telecommunication Network (BTN) in Nashville, Tenn., not in direct competition to them, though Sampson concedes some churches will have to choose one or the other.

"ACTS is targeted to homes, and

BTN to preparation, teaching, and instruction. Our objectives are outreach and growth — both in maturity and numbers," Sampson said.

The presidents of the Baptist Sunday School Board (which produces BTN) and the Southern Baptist Radio-Television Commission (which produces ACTS) downplayed any competition.

Lloyd Elder, BSSB president, said he was not familiar with the new network but emphasized, "it will not affect the efforts of BTN to provide the combined messages of denominational agencies directly to churches."

"We intend to make BTN the primary source for training church programs leaders and providing church members with missions information directly from the responsible agencies."

Jimmy R. Allen, RTVC president, noted, "If there is any competition it is more with BTN than with ACTS. It (Discovery) does not compete for the same money in church budgets — ACTS is 'media' money while Discovery would be 'education and inspiration' money."

Bill Weber, Prestonwood pastor, hosted a dedication service for the network Aug. 30 which featured performances by recording artists Cynthia Clawson and Dallas Holm. Speakers included Jimmy Draper, pastor, First Baptist Church, Euless, Texas, and immediate past president of the Southern Baptist Convention, and four faculty members from Southwestern Seminary: John Newport, Jack Terry, William Tolar, and Lucien Coleman.

State couples to go to Brazil and Chile

(Continued from page 3)

and home worker. Currently he is minister of education and youth at Gold Coast Baptist Church, West Palm Beach, Va.

Born in Jackson, Mich., Merrill is the son of Mrs. Gwen Merrill and Donald J. Merrill, both of Bradenton, Fla. While growing up he also lived in Napoleon, Mich., and considers that city his hometown. He considers First Baptist Church, Palmetto, Fla., his home church.

He received the bachelor of arts degree from William Carey College, Hattiesburg, and the master of divinity degree from Southwestern Seminary. He also attended Manatee Junior College, Bradenton, and Baptist Bible Institute, Graceville, Fla.

He has served as interim youth minister at First Church Hattiesburg.

Born in Jackson, Mich., Mrs. Merrill, the former Deborah Stoker, is the daughter of Mr. and Mrs. George Robison of Michigan Center, Mich., and Mr. and Mrs. Earl Stoker of Chelsea, Mich. She considers Jackson her hometown and First Baptist Church, Palmetto, her home church.

She received the bachelor of science degree from Texas Wesleyan

College, Fort Worth. She also attended William Carey College. She has worked as secretary in Hattiesburg, and a teacher in Fort Worth and Belle Glade, Fla.

The Merrills have three children: Amy Christine, born in 1971; Kelly Kathleen, 1973; and James Jeffrey, 1974. The family will go to Rockville, Va., in October for an eight-week orientation before leaving for the field.

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Honeycutt rejects Patterson challenge

By Dan Martin

LOUISVILLE, Ky. (BP)—Roy Lee Honeycutt, president of Southern Baptist Theological Seminary, has rejected a challenge by inerrancy leader Paige Patterson for a national debate.

In late August, Honeycutt publicly entered the controversy which has rocked the 14.1 million member Southern Baptist Convention by declaring "holy war" against what he called "unholy forces which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

He made references in the August speech—at an opening convocation of the seminary's school year—to the "Independent Fundamentalist Political Party" in the denomination and its "Texas leaders," referring only once to Pressler/Patterson (Paige Patterson and Paul Pressler) as the leaders of the political organization.

Immediately, Patterson, president of Criswell Center for Biblical Studies and associate pastor of First Baptist Church of Dallas, issued a call for a national debate, challenging Honeycutt to substantiate his charges and to be prepared to debate whether the Southern Baptist Convention is drifting toward liberalism.

In a statement released to Baptist Press Sept. 13, Honeycutt unequivocally rejected any debate, titling the statement released by his office: "There Will Be No Debate!"

He instead proposed a return to an "open convention" and called on Pressler/Patterson "and their co-conspirators to turn off their computers, abolish their mailing lists, quit printing their scandal sheet newspapers and allow Southern Baptists to speak for themselves without external manipulation."

Honeycutt said: "How strange that Dr. Paige Patterson seems to respond to every challenge of his continuing effort to sidetrack the Southern Baptist Convention by proposing a national debate! Despite his challenge and his slanderous and defaming characterization of me as a 'fascist' there will be no debate." He said Patterson "obviously either had misstated the agenda or he fails to comprehend the basis for our fundamental disagreement."

"The crisis facing Southern Baptists is neither biblical nor theological," Honeycutt said. "It is political. However much he and his political party may use biblical and theological smokescreens, this is the issue: our convention is being wrenched apart by an unprecedented political crisis engineered by Dr. Patterson and Judge (Paul) Pressler."

In his "holy war" speech in August, Honeycutt repeatedly referred to the "Independent Fundamentalist Political Party," in the SBC, and to its "Texas Leaders." He referred to Pressler/Patterson only once, he said.

Pressler, a Houston appeals court judge, and Patterson emerged into the national spotlight in 1979, claiming the denomination was becoming liberal and promulgating a plan to

place like-minded trustees on the boards of the 20 national agencies.

In the statement released Sept. 13, Honeycutt said: "Never before in the history of the Southern Baptist Convention have political leaders announced a ten-year plan to take over the denomination as Judge Pressler so clearly stated in his announced plan to replace trustees serving on boards of trustees, whom he characterized as 'dummies'."

Honeycutt said some might ask why not debate the validity of the charges the denomination is being taken over by political action, and replied: "Simply stated—one does not debate self-evident truth."

He said neither Pressler nor Patterson "denies their political strategy," and cited recent articles in the Atlanta Constitution (a secular newspaper) and the Indiana Baptist, the newsjournal of the State Convention of Baptists in Indiana.

In the Atlanta article, Honeycutt said, Patterson "acknowledges . . . the annual practice of busing in large numbers of messengers to guarantee the election of their candidate as president. . . ." Honeycutt added Patterson also "claimed that their political party now controls the (Baptist) Sunday School Board."

Honeycutt cited the Indiana Baptist article of Sept. 4, an interview in which Pressler "expressed the hope that editors of Baptist papers would learn the meaning of metaphors," and cited the well-known "going for the jugular" statement Pressler made in a 1982 speech.

Honeycutt said he understood the expression to be a metaphor and that "no one thought the Judge intended to commit murder . . . but his metaphor vividly describes his intention to drain the life from boards of trustees. . . ."

Honeycutt said Southern Baptists "have heard enough debates claiming that one person or group believes the Bible more than another, as if God would have us subject biblical faith to a quiz show battle of wits."

He said Southern Baptists "whom I meet throughout the length and breadth of this nation want . . . a termination of the political takeover," and a return to "our priority to the purposes for which the convention exists: our commitment to world missions and evangelism, the discipling of believers and the preparation of every person called of God as a minister to lead a loyal Southern Baptist church to fulfill Christ's Great Commission."

Honeycutt claimed a "win-lose" debate such as Patterson proposed, would "further polarize" the convention, and called for a "return to authentic Baptist polity" and an "open convention like those prior to 1979."

He also encouraged "Southern Baptists to reaffirm the lost emphasis of the priesthood of the believer, the autonomy of the local church and the freedom which is every believer's in Jesus Christ."

If these things are done, Honeycutt said, Southern Baptists "will be free

to make their own decisions. Individuals by their own priesthood will decide issues for themselves, according to freedom in Christ. Messengers (to annual sessions) . . . will be able to decide democratically without the lopsided influence of a political party influencing the outcome."

"Local churches by their autonomous action will make their own decisions without political manipulation. This is the way Baptists have always found the will of God in their midst."

(The text of Honeycutt's statement is being mailed to state Baptist newspapers and the chief administrative officer of the 20 national agencies and the state conventions. Copies are available through the President's Office, Southern Seminary.)

Board adds two nations, names liaison to Canada

(Continued from page 3)

sociate to the director for the Middle East, effective Jan. 1, 1985. Graham, who has held the associate position since 1976, will become special assistant to Thorne until Graham retires early in 1986.

The change will allow Graham time to translate his lectures and notes into Arabic for use at the Arab Baptist Theological Seminary in Beirut, Lebanon, and to teach and train church leaders in several Middle East countries.

Both the Thornes and Grahams will live in Nicosia, Cyprus, where Thorne will be liaison between the Foreign Mission Board and missionaries in Egypt, Gaza, Israel, Jordan, Lebanon, Morocco and Yemen. Thorne and his wife, Anita, both from Oklahoma, have been representatives to Israel since 1965. He has been administrator of the Baptist Convention in Israel (organization of Southern Baptist representatives) since 1977.

In other action the board created an ongoing Development Council composed of board members and chairmen of regional councils. The council will advise the board's development office and serve as "ambassadors for the Foreign Mission Board in local communities and in their respective professions or businesses," according to a board statement.

In 1982 the board named a vice-president for development to work with persons wanting to make "over and above" gifts that would help the board respond to the "tremendous evangelistic opportunities" around the world, according to Bill O'Brien, executive vice-president. This approach also has been used to provide

Thursday, September 20, 1984

BAPTIST RECORD PAGE 3

Mississippi in two top tens

Cooperative Program up in August, below goal

(Continued from page 3)

seminaries together receive just over 20 percent.

Radio and Television Commission, 4.2; Executive Committee, 1.4; Annuity Board, .80; Brotherhood Commission, .74; Christian Life Commission, .62; Education Commission, .37; Public Affairs Committee, .35; Stewardship Commission, .35; Historical Commission, .34; Southern Baptist Foundation, .21, and American Baptist Seminary, .19.

The agencies are not totally dependent on Cooperative Program distribution. The seminaries and the Foreign Mission Board have development funds of their own, the two mission boards have special emphasis offerings, and many agencies sell literature.

The Baptist Sunday School Board

and the Woman's Missionary Union do not receive any Cooperative Program funds but are financed by literature sales.

Mississippi is the only state convention which is ranked in the top 10 in both total dollar gifts to the national Cooperative Program and percentage increase over 1983-84. Mississippi has contributed \$5,077,022, ninth in total contributions, and is eighth (9.24 percent) in percentage increase.

The top five conventions in percentage increase are: Kansas-Nebraska, 47.95; Colorado, 22.37; Hawaii, 18.95; Nevada, 15.66, and West Virginia, 14.83 percent. The top five dollar contributors are: Texas, \$17,575,013; Georgia, \$8,256,007; Florida, \$7,750,526; North Carolina, \$6,899,609, and Alabama, \$6,660,315.



Thorne

Teel

financing for the new Missionary Learning Center near Rockville, Va.

"The Foreign Mission Board is approaching this dimension of our work as sensitively as possible," O'Brien said. "We don't want to do anything that distracts from the lifeline of all that undergirds Southern Baptist work, the Cooperative Program." He said the council is an effort to "identify those persons sympathetic to the global missions task whose advice and influence can enhance the mission effort from within the context of the Baptist family."

Carl Johnson, vice-president for finance, reported receipts from the Cooperative Program continue to lag. Based on figures for the first 11 months of the convention's fiscal year, he estimated the board will have a shortfall of \$2.5 million in income from the SBC basic operating budget.

While "we rejoice that giving through the Cooperative Program is surpassing the rate of inflation," said Johnson, the shortfall means the board has a \$4.5 million overall shortfall, largest in recent Foreign Mission Board history. The 1983 Lottie Moon Christmas Offering reached a record \$58 million but fell \$2 million short of the goal.

Commenting on the report, Board Chairman Harrell R. Cushing of Alabama said he believes God's resources are being bottled up at three places: first in failure of individual givers to commit themselves to giving a tithe or beyond; second in churches, which he said need to be encouraged to increase the percentage of their Cooperative Program gifts; and third in state conventions, which he said need to follow the example of those states that are seeking to channel half of their receipts on to the Southern Baptist Convention for missions and other convention-wide causes.

Cushing said Alabama has taken steps to move its percentage to the 50 percent level. For all the state conventions, the average percentage forwarded to SBC causes is 37.54 percent.

Fifty-eight women from twenty countries recently completed a three-week Christian training program sponsored by the Haggai Institute in Singapore. They represented varied careers such as university professors, executives and medical doctors who studied methods of evangelism, Christian doctrine, stewardship, and leadership principles.

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Intensive care Political coalition recruits SBC support

*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

By David Wilkinson

Correct attitude on drugs

Q. What is the "correct attitude" for parents toward alcohol/drug use, or is there one?

A. Get all the information possible on the subject. Do not think this is just a phase, typical adolescence, and that everything will get better. Face reality about what's happening. If this person is using drugs or drinking, there is no guarantee that he is going to improve. Reach outside the family. Talk to a professional. One needs to realize that drug or alcohol usage has potential for splitting a family apart.

Q. What is the "correct attitude" for parents toward alcohol/drug use, or is there one?

A. Many parents stick to the idea, "Do as I say, not do as I do." The end result is non-communication.

It is important to be open and to be aware that no family is immune. One hesitates to say, "That will not happen to my family." Many parents today face problems directly related to chemical usage. Parents should provide support and the avenue for help. The "correct attitude" does not include ignoring the indication of chemical use.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

WASHINGTON (BP)—The president of the Southern Baptist Convention and three predecessors have joined a political campaign "to help restore traditional, moral and spiritual values" in America.

SBC President Charles Stanley, pastor of First Baptist Church, Atlanta, and former presidents James T. Draper Jr. and Adrian Rogers have agreed to serve on the executive board of the new American Coalition for Traditional Values.

Another former president, Bailey Smith of Del City, Okla., is a member of ACTV's "board of governors," consisting of pastors from 300 major U.S. cities.

Organized in April and in full swing since early July, ACTV claims to be an umbrella organization representing millions of Christians—"America's largest minority." It has been endorsed by organizations such as Moral Majority and by religious media leaders such as Jim Bakker, Jerry Falwell, Rex Humbard, James

Robison and Jimmy Swaggart.

Though overwhelmingly white and Protestant, the organization claims to represent a broad spectrum of "true Christians from many varying doctrinal positions."

ACTV has identified 10 "basic concerns" by which it plans to measure political candidates. Headed by a constitutional amendment prohibiting abortion, the list includes support for a public school prayer amendment, tuition tax credits, and a "strong national defense" and opposition to homosexual rights, pornography, and "misguided" welfare programs.

Chaired by conservative author Tim LaHaye, ACTV maintains a central staff in the San Diego offices of LaHaye's Family Life Seminars. The coalition also employs a five-member staff in Washington and seven "field directors" in different regions of the country. According to Doug Shaddix, deputy director of the ACTV field office, a Washington-based "talent bank" also has been established "to get Christians into positions of authority in government."

Unlike Moral Majority and other political action groups which communicate primarily via direct mail to individual households, ACTV's basic strategy is to work through local congregations by soliciting the active support of pastors of "Bible-believing churches."

ACTV furnishes camera-ready information for church newsletters and bulletins and disseminates brochures and other materials for distribution to church members.

One of the "most effective tools," according to one field director, is the controversial "Presidential Biblical Scoreboard." The 40-page publication provides voting records and statement of presidential, congressional, and gubernatorial candidates related to "traditional family moral issues."

ACTV also encourages each church to establish a "Good Government Committee" to help channel information and to organize voter registration drives and "get out the vote" campaigns.

The coalition hopes to register more than two million new voters before the November elections, claiming that "if liberals regain control of the White House and Senate, a liberal socialist state will follow within a few years."

Utilizing combined mailing lists furnished by Falwell, Swaggart, Kenneth Copeland, and others, ACTV has contacted pastors of more than 100,000 churches. Its field directors are busily "following up" on some 18,000 pastors who pledged to conduct voter registration drives.

ACTV administrator Curtis Maynard, a former Southern Baptist pastor, claimed the coalition already has attracted "many mainstream Southern Baptists." A complete list

of the "board of governors" is not yet available, he said, but it includes a "a lot of Southern Baptist men."

One of the most prominent of those, SBC President Stanley, was in Israel this week and unavailable for comment. But Draper, who turned over the SBC president's gavel to Stanley in June, said he agreed to serve on ACTV's executive board "because it's the only avenue I have to say some things I believe in."

"Southern Baptists," he said, "do not give me this kind of opportunity—I wish they did—to take a stand on issues I feel strongly about like school prayer, religious liberty, pornography, homosexuality."

Draper recently carried his role as an ACTV executive committee member to a hearing of the platform committee of the Republican party. He spoke briefly on behalf of the organization and introduced ACTV spokesmen Falwell, Swaggart, and Robison, who presented testimonies.

Despite his enthusiasm for the coalition, Draper said he would "have to weigh carefully" the decision to join ACTV if he were still SBC president. "I would have been more reluctant then, I'm sure," he explained.

The Texas pastor also qualified some of the claims made in ACTV literature. The often-repeated claim to "represent 45 million Christians" is "good rhetoric," he said, "but I don't know how accurate that really is. I do think ACTV does represent a lot of people."

Although ACTV literature speaks of addressing political issues with a "uniform moral voice," Draper admits a "diversity of opinion" is inevitable, even among Christians.

Even ACTV's executive committee, he said, does not have "absolute unanimity on the specifics" of all 10 concerns. "I'm not positive myself on all ten, especially tuition tax credits," he added. "Maybe I'm against it just because I've heard so many times I'm supposed to be against it. But there are others on the board who feel very strongly about it."

Despite such qualifications, Draper believes "general unanimity" on concerns such as abortion and pornography is "a good possibility—if you don't become legalistic about it as some other coalitions have done."

ACTV's Maynard agreed there is "some room for difference," though "I find it hard to believe someone who would vote on all 10 concerns would not be a better candidate than someone who struck out on all of them."

He specifically defended ACTV's strong stand on abortion. "Our position is very hardline, you might say. Some people talk about exceptions like rape. Well, our position is once you open the door to destroy life, whatever the reason, you open a real quagmire to defend other situations. Who are we to take life away?"

(David Wilkinson is an SBC Christian Action Commission staff member.)

Letters to the Editor

Eating out, too?

Editor:

I have just finished reading your editorial in this week's Baptist Record concerning the blue laws in Mississippi. This has been a great concern of mine for several years.

Sunday has been a day to shop just like any other day of the week, and it is my conviction that this day should be set aside for worship and rest.

Many people who would like to worship on Sunday are forced to work because the business where they are employed stays open.

I agree with you that if Baptists would stay out of stores on Sunday, there would be no need for the blue laws, but another thing that concerns me is that many Baptists (including ministers) who are against stores staying open on Sunday and people shopping on Sunday will take their families and eat out at a restaurant every Sunday.

Is there a difference in shopping in a store on Sunday and shopping in a restaurant for the noon or evening meal?

Mrs. Homer Worsham
Holly Springs

I see no difference, and I am guilty. It does, however, provide an opportunity for wives, or whoever might be preparing those meals, to have a respite from that task on Sunday. Whether or not that is justification might be subject to debate.—Editor.

Cartoon protest

Editor:

Just a note to object to the fallacy of the "cartoon" insinuating that Sunday (the first day) is the Sabbath (the

seventh day.)

There still seems to be a lot of confusion on this topic. Let's tell the people the truth about which day was the Sabbath of creation week—a memorial of God's finishing of planet earth. The seventh day will always be Sabbath set aside and sanctified by God himself for men. He said, "Remember" it—Ex. 20:8 to 12.

Pam Cross
Lumberton

Your point is well made, but I am sure that the cartoonist is well aware of the difference. He is a pastor himself. From the Christian perspective, the resurrection of the Lord on the first day of the week changed the day of rest and worship from the seventh day to the first day. And the idea of the Sabbath was that one day out of the seven should be set aside for rest and worship.—Editor.

Need for puppets

Editor:

We of the Belle Fountain Baptist Church Puppet Ministry "His Hands" would like to make a plea to any church that has had a puppet ministry in the past. We now have 24 young people in our ministry and are in need of more puppets, scripts, tapes, etc.

We felt it would be just plain good stewardship if those who are not now using these items would consent to put them back to work for our Lord. We know many intend to go back into this ministry in the future; but, if not, we sure could put them to good use.

It seems to us, that with the high cost of these materials, it is such a waste of God's resources if they are allowed to deteriorate in some closet when they could be used to win souls.

If any church would like to donate these materials to "His Hands," please call or write Gordon Bennett, Minister of Music/Youth; c/o Belle Fountain Baptist Church; Rt. 7, Box 148; Ocean Springs, Ms. 39564; or telephone 875-2973 or 875-6775.

C. H. Stoge, Jr.
Pastor
Belle Fountain Church
Ocean Springs

Dakota Baptists form fellowship

MOBRIDGE, S. D. (BP)—The Dakota Fellowship of Southern Baptist Churches has been organized with the objective of eventually becoming the Dakota Baptist Convention.

Presently there are 61 Southern Baptist churches and 10 missions with 7,380 members in North and South Dakota. They are presently affiliated with the Northern Plains Baptist Convention which includes Montana as well as the Dakotas. Wyoming was a part of Northern Plains for many years before growing strong enough to form a separate convention this year.

One hundred and seventy-five people gathered at Mobridge Southern Baptist Church, Mobridge, S.D., for the organizational meeting. Glenn Field, NPBC missions director, has been facilitator working with an appointed committee of moderators and vice-moderators.

Bob Graham, pastor of North Hills Baptist Church, Minot, N.D. was elected president and Bill Agee, pastor of the host church for the meeting was elected vice-president.

Faces And Places

by anne washburn mcwilliams

Clawson of Carey

"It's easier to teach Hebrew in Spanish than in English," said the professor. "Hebrew and Spanish have more similarities than Hebrew and English." When the Mexican Baptist Seminary was at Torreon and William M. Clawson was teaching Hebrew there, he didn't have a textbook in Spanish, so he wrote one himself.

Since 1965, Dr. Clawson, missionary to Mexico, 1953-64, has taught Old Testament at William Carey College, and biblical backgrounds—archaeology, geography of Bible lands. And Hebrew. He is chairman of the Department of Biblical Studies and Church Vocations.

One summer afternoon I climbed the 1 1/2 flights to his office. (That's how I get my daily exercise," he told me.) He had caught a cold "stepping from hot Honduras to a freezing, air-conditioned plane and back out into the sweltering heat of New Orleans." Nevertheless, his eyes, under thick black brows, communicated good humor. For the fourth time, he and his wife had gone to Honduras with a volunteer dental mission team from Cartersville Church. One of their major roles on the trip was to use their knowledge of Spanish, as interpreters.

For ten years, Dr. Clawson has led Christmas tours for many of his students, particularly in the biblical backgrounds courses, to Israel and other countries in that area. Those who go can receive college credit for the tour. Of course, others can go besides his students. And I, for one, would love to do just that! I looked at the brochure for his 11th between-semester journey, and it looks great. It will include Israel and Greece, Dec. 26-Jan. 4. Co-host will be Harry L. Lucenay, pastor, Temple, Hattiesburg. "It is a pleasure," said Dr. Clawson, "to see the students' amazement when they realize how all the Bible sites are only a small distance apart, and to see the glow on their faces when they stand in places where Jesus stood."

William M. Clawson was born on a farm near Hico, La., the youngest of six children, and lived in Ruston and Vienna, La., during boyhood. As he grew up in the Methodist church, he made a profession of faith at age 12 and surrendered to preach a few years later. "Studying the Bible, I began to feel that its doctrines were closest to Baptist doctrines—and so I became a Baptist."

At Louisiana College, his roommate kept talking about a volunteer mission trip he had made to Mexico. This impressed Clawson, who had already felt God's call to the ministry, and he began to feel God wanted him to be a missionary to Mexico. At Louisiana College he met Kathryn Odum, who wanted to be a medical missionary to Mexico. He married her. She did not receive a medical degree, but their youngest daughter this fall entered the University Medical Center in Jackson as a student of medicine.)

The couple taught school a couple of years. He earned a doctorate in theology from New Orleans Seminary and served as pastor of eight churches in Louisiana and Mississippi. At the time of their appointment to Mexico, he was pastor of Goodyear Church, Picayune, and fellow in the missions department at New Orleans Seminary.

They learned to speak Spanish in Costa Rica. During their first term in Mexico, they were in general evangelism and lived in Morelia, Michoacan. Later they opened a new mission station at Irapuato, Guanajuato, and he taught at the Mexican Baptist Theological Seminary at Torreon.

"We enjoyed having the nationals in our home. In our work, my wife and I traveled together all over Mexico," he said. "She is the one who has stood behind me—giving me a push all along the way!" (Mrs. Clawson teaches Spanish in the Hattiesburg schools and Sunday School at Main Street Baptist Church, where they are members.) Their three children were all born in Mexico—William Arthur, Kathy Jean, and Mary Elizabeth. Now they all live in Jackson.

One of his warmest memories of Mexico, he said, is "the response of the people." "With all Latins, I think, if you approach them with understanding and concern, and not criticism, you will get a positive response." And then, too, "to see the willingness on the part of the Christians there to suffer for the cause of Christ and to be ostracized by their own families and remain faithful to Christ."

At Carey, he has still been involved in missions, for his main goal there, he said, has been "to get students to have a deeper understanding of the Bible. Many students don't know anything about the Bible, so I have an opportunity to witness through teaching." (Old and New Testament survey are required courses.)

A second goal has been "to get students who are in training for Christian vocations to see a vision of sharing in-depth their Christian teachings with those to whom they will minister. They can't do this without the love that is demonstrated in the New Testament and the Old Testament."

He added, "I'm interested in molding the character of young people. If there's anything that bothers me, it's compromise of morals, not just with young people but with adults, too. Actions of adults are reflected in the attitudes of young people. The young people are not going to do any better than they see adults do. I see a double standard developing in Christian living. 'If I can get by with this and not get caught, it's all right.' And I don't like this kind of attitude."

Dr. Clawson's influence is far reaching, for he teaches Bible studies on local television stations and answers mail inquiries stemming from the programs. Also he offers a Bible survey course in evenings for



William M. Clawson

the public, and he has taught Bible at Carey on the Coast.

"The Bible is inspired from beginning to end. Each writer was an individual—of a different time and perspective, each with a different style and background."

He said that in Hattiesburg there are devil cults, Muslims, Hindus, and many of other beliefs. Christian students need to know the Bible, and how to confront these people of other cultures with the gospel message—how to confront them with the truth.

As Dr. Clawson was expounding in class one day, a student asked, "Have I got to listen to all this?"

"Yes," the professor told him. "You need to listen, and to learn to discern the truth."

Truth is the same, yesterday, today, and forever. In Hebrew, Spanish, or English.

Drug ministry results in NYC church

NEW YORK (BP)—What started as a weekday ministry to New York City drug addicts and alcoholics has evolved into a church.

Trinity Baptist Chapel had for the past 17 years ministered to 25,000 residents of Lefrak City, a high rise apartment complex in Queens, one of five burroughs comprising New York City.

The chapel, sponsored by the Southern Baptist Home Mission Board's Christian social ministries department, had operated out of a Lefrak apartment complex which faced a playground area, first ministering to troubled youth and later to drug and alcohol abusers.

This spring, a dream of pastor/director Avery Sayer came true when Trinity chapel constituted as United Trinity Baptist Church.

"We wanted the word 'united' in our church's name to reflect the different nationalities of our congregation," Sayer explained, noting church members hail from six nations.

The church's five deacons are from Zaire, the Congo, the Philippines, Panama, Jamaica, and the United States. The deacon chairman, a native of the Congo, is a United Nations diplomat who speaks five languages, Sayer added.

The ministry was begun in 1967 by Don and Goldie Rhymes, the first HMB missionaries appointed to Lefrak. They began outreach by adver-

tising Bible studies, but "no one came," Rhymes explained. "So we started free day care three mornings a week."

With their own apartment as a base, the Rhymeses worked with about 30 children each day and used Vacation Bible School materials to reach the largely international community.

But the Rhymeses grew concerned for youth "wiped out" on drugs. They began a counseling ministry with drug and alcohol abusers, referring the toughest cases to a drug and alcohol rehabilitation center. They also showed films and invited medical doctors to make presentations on the dangers of drug and alcohol abuse.

After an incident of vandalism, Lefrak management gave the couple permission to begin a youth center. A second apartment became home-away-from-home for troubled youth interested in a pool, ping-pong and Bible study led by the Rhymes. The program proved so effective that management approved their request to hold weekly worship services.

Later they began English-as-a-second-language courses, holding eight to 10 classes per week and averaging 15 people per session.

Today the Sayers continue to reach apartment residents through preschool ministries and English courses. But, said Sayer, the congregation is running out of room to expand its ministries.

Church members have raised money to build a chapel building, hoping to purchase property adja-

Projections based on the current rate of affiliation with the convention indicate that by the year 2000 the SBC will include about 1.5 million black members and 4,600 predominantly black churches.

Although black Southern Baptists have been attracted by the convention's programs of religious education and missions, Smith pointed out they continue to identify racism and paternalism as the denomination's greatest weaknesses.

The black community, he said, "is largely convinced the United States is repeating an era of the erosion of civil rights of blacks coincidental to the period of the ending of reconstruction during the last century."

At that time, he noted, blacks, who for various reasons were part of the SBC, chose to leave because they "perceived the white Southern Baptist brethren were either on the wrong side of civil rights issues or were silent, unwilling, or unready to meet their needs."

"The dynamics exist today for a repeat of that tragedy," he said. "Already, signs of disillusionment have appeared" in black Southern Baptist churches.

Unless the convention "can adjust sufficiently and quickly enough to meet the perceived needs of the black churches," he predicted many of those churches may drop out of the denomination or move to the periphery of convention life.

cent to Lefrak's 20 18-story apartment buildings. Church members wanted to expand worship facilities without abandoning the apartment community, explained Sayer. Week-day ministries will continue as before even if the congregation relocates, Sayer said.

In the meantime, the congregation received some much-needed space in April when an adjacent apartment became available and the church acquired it.

The group recently tore down the dividing wall between the new and the existing apartments and expanded its worship space, said Sayer. Members of the congregation sang "Joshua Fit the Battle of Jericho (and the walls came tumbling down)"

When the Sayers were appointed SBC home missionaries in 1973, only seven percent of Lefrak residents were non-whites. Most were of Jewish or Catholic faiths.

By 1975, the complete had undergone racial transition, with 95 percent of the residents non-white, creating a diverse ethnic mix, said Sayer. Lefrak's residents are mostly middle and lower-middle income people with one-third of the residents receiving government housing assistance.

"It took a long time and a lot of tears to start this church," explained Sayer. It is one of only a few churches and the only Protestant congregation within easy access of Lefrak's 25,000 residents, Sayer added. "That leaves a pretty big load on our shoulders."

Big Ridge has paid all debts; pastor begins 25th year Oct. 7

Big Ridge Church, Biloxi, will celebrate a triple occasion on the weekend of Oct. 6 and 7 — homecoming, note burning, and pastor's anniversary. Robert M. Carlisle will begin his 25th year as pastor at Big Ridge.

On Homecoming Sunday, Oct. 7, a note burning and dedication ceremony will be held "as a service of praise to the Lord that the church has paid off all debts on its entire property and buildings."

Several former members of Big Ridge who have surrendered to the gospel and music ministry will be present to participate in the program. The morning worship service will begin at 11. Dinner will be served on the grounds at noon. A special homecoming service will be held from 1:30 until 2:30 p.m.

A gospel singing will be held on Saturday evening, Oct. 6, at the church, from 6 until 10.

Attendance records set at conference centers

NASHVILLE, Tenn. (BP)—All-time attendance records were set at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers in 1984, with 61,441 persons attending summer sessions.

The 1984 total represents an increase 3,974 or seven percent more than the 1983 attendance of 57,467.

At Ridgecrest, attendance was 32,832, increase of 8.6 percent; Glorieta's total of 28,609 was a gain of five percent.

Robert Turner, director of the conference center division of the Baptist

Sunday School Board, attributed the increase to a change in schedule which allowed the addition of one Sunday school leadership conference, one church music leadership conference and two Centrifuge youth camps at each center.

A total of 13,664 persons attended eight Sunday school leadership conferences, an increase of 1,409 or 11.4 percent. Four church music leadership conferences attracted 7,496 persons, an increase of 2,143 or 40 percent. Centrifuge youth camps at the conference centers registered 11,473, a gain of 2,446 or 27 percent.

Original furniture restored

Galilee First of Gloster celebrates 160th year

Sunday, Aug. 26, the Galilee First Baptist Church of Gloster, celebrated its 160th anniversary. The church was founded August 14, 1824 as Galilee Church of Jesus Christ. Its years of service began as a gathering place for Christian people in western Amite County. The church was constituted and pronounced a gospel church by Elder Joseph Slocumb.

The church continues to meet in the building constructed in 1891. The interior of the building has been renovated many times, yet maintained its rich historical heritage. Recently the original pulpit furniture was restored

and placed once again in the sanctuary of Galilee for regular service.

In celebration of Galilee's 160 years many gathered for Sunday School and the morning worship hour. After the noon meal there was an afternoon service with area musicians sharing in time worship.

At Galilee First Baptist, there has been a 44.3 percent increase in Sunday School since the 1983 church year began in October. Morning Watch, a devotional period for students at Pine Hills Academy, is sponsored by the church. Randy Rich is pastor.

Revival Dates

Glendale, Leland: stewardship revival; Sept. 23-28; 7 p.m. each evening; Robert (Bob) Hill leading services; Edward Pendergrast, pastor.

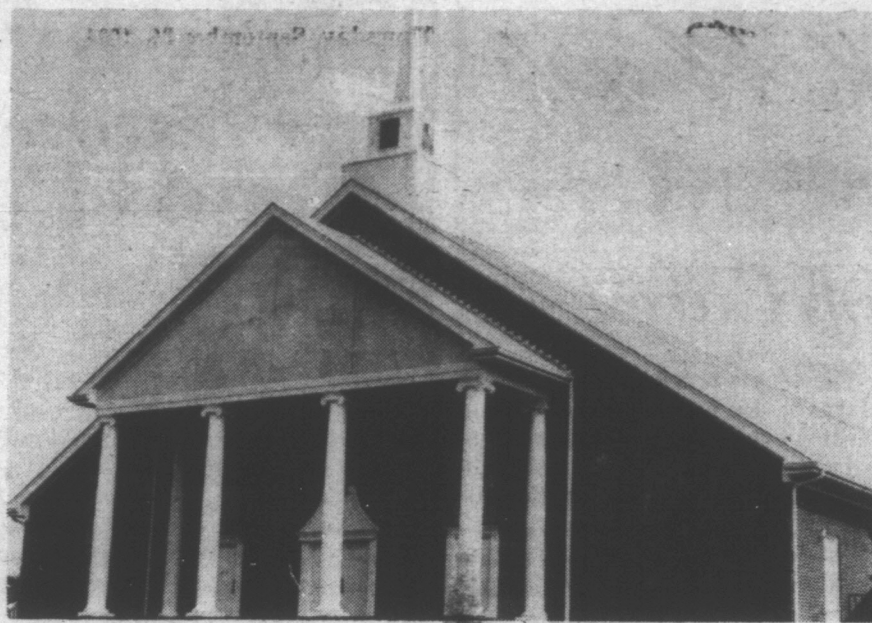
Harrisburg, Tupelo: Sept. 23-26; Robert L. Hamblin, evangelist; R. L. and Beth Sigrest, music evangelist; Larry Fields, pastor.

Second, Indianola: Sept. 23-28; regular services Sun., 11 a.m. and 7 p.m.; Mon.-Fri., 12 noon and 7 p.m.; Joel Haire, pastor, First, Crystal Springs, evangelist; Harold Smith, First, Ruleville, song leader; Billy J. Beckett, pastor.

Four Mile Creek, (Jackson): Sept. 24-28; 7:30 p.m. each night; Charles Shipman, West Helena, Ark., evangelist; Don Bond, music director, 2nd Church, Semmes, Ala., song leader; Kickoff Preaching Conference, Sat., Sept. 22; 7:00 p.m.; different speakers; Kenny Goff, pastor.

Maybank, Hattiesburg: Sept. 30-Oct. 5; Sun., 10 a.m., dinner on the grounds, afternoon service; Mon.-Fri., 7:30 p.m.; Leland Hogan, evangelist; Dallas Rayborn, music director; Van Windham, pastor.

Success, Saucier: Sept. 26-Sept. 30; Charley Rempel, pastor.



Colonial Hills dedicates sanctuary

August 26 was a milestone in the 18-year history of Colonial Hills Church, Southaven. The Church dedicated its new 1100-seat sanctuary, which is the second step of a three-phase building program.

Ground was broken in December for the 80 x 150 foot structure. The building is designed along classic traditional lines, featuring a balcony, stained glass windows, light blue carpet, with darker blue cushion covers. The church also installed a new Allen electronic organ.

Earl Kelly, executive secretary, Mississippi Baptist Convention Board, brought the morning message, with approximately 900 in attendance. A meal was followed by the dedication service at 2 p.m. Several former staff members were present. Jack Nazary, who was pastor at Colonial Hills for 15 years, led the dedication prayer.

Tommy Vinson, pastor of the 1400-member congregation, said that he desires the dedication not only to be a milestone in the church's history, but also a stepping stone to an even more effective witness in the city of Southaven.



McDonough



Arnold

Pastors—Wives Retreat Oct. 1

A pastor and wives retreat will be held Oct. 1 and 2 at Camp Garawya under the sponsorship of the Convention Board's Church Administration - Pastoral Ministries Department, according to Leon Emery, director of the department.



Mrs. Nelson, associate executive secretary for the Southern Baptist Executive Committee; Stuart Arnold, pastor of Citadel Square Church in Charleston, S.C.; and Martha Nelson, pastor's wife, author, and conference leader from Blanchard, Okla.

In-state personalities will include Bill Bacon, minister of music at First Church, Clinton, and Mrs. Bacon; Charles Reavis, assistant recreation director at First Church, Jackson; Jack Winscott, pastor, First Church, Lumberton; Lavon Hatten, director of missions for Warren and Yazoo associations; and Ray Martin, retired businessman member at Woodville Heights Church, Jackson.

Baptists help homeless in wake of Brazil flood

FLORIANOPOLIS, Brazil (BP) — Brazilian Baptists are supplying food and other materials to fellow believers in Santa Catarina, the state hardest hit by recent flooding in south Brazil.

Floods have devastated the region for a second straight year, leaving an estimated 160,000 people homeless. About a quarter of the 2,000 Baptists in Santa Catarina have lost their homes.

"Many of these people have lost everything for the second year in a row," said Southern Baptist missionary Cindy Hall, state mission relief coordinator.

Churches that were asked to provide food for 15 days to needy families have given enough to last two months, Hall reported. One church association sent \$800 to the Baptist pastor in the city of Itajai, who purchased food for 300 families. Churches not affected by the flooding have also been asked to "adopt" a family in the flooded areas.

Baptist relief efforts have primarily targeted Baptist families because the government is handling a general food distribution program very well, missionaries said.

Relief funds are also helping farmers replace seed washed away in the floods and aiding families who need furniture and household items.

Registration will begin at 9:30 a.m. Oct. 1 and the conference will conclude at 4 p.m. on Oct. 2. Reservations should be made by Sept. 26, and the \$25 registration fee covers meals, lodging, and insurance, Emery said.

Tate Street music minister dies at 59

H. G. "Buddy" Earwood Jr., 59, died Aug. 29 at the Baptist Central Hospital in Memphis. Services were held at 10:30 a.m. Aug. 31 at Tate Street Church, Corinth.

A native of Memphis, Tenn., Earwood was minister of music at Tate Street Church. He had surrendered to the full-time music ministry while serving as lay minister of music at Fairview Mission in Columbus. After graduating from New Orleans Seminary, he served as minister of music, youth, and education at First Church, Corinth, and at Fairview, Columbus, before going to Tate Street.

The son of H. G. Earwood Sr. and the late Ruth Earwood, he was a member of the Singing Churchmen of Mississippi and a veteran of World War II.

He is survived by his wife, Mrs. Lila M. Earwood of Corinth; a daughter, Mrs. Mike (Deb) Shelton of Columbus; a son, Greg C. Earwood of Murray, Ky.; his father and stepmother, Mrs. Mary Earwood; two sisters; and four grandchildren.

"The imitative faculty is very strong in the human makeup, and it has its valuable points and its very weak points. It must be watched or it will make monkeys of us all." — J. B. Gambrell

COM to hold fall rally

Mississippi Campers on Mission will hold its Fall Rally Sept. 28-30 at Askew's Landing Campground, Edwards. Conferences on Campground Recreation and Activities will be held from Friday at 3 p.m. until Sunday noon.

Speaker for the rally will be Bill Baker, pastor, First Church, Clinton. The committees for the National C.O.M. Rally will be making plans for the national rally to be held next June at Kosciusko.

"If people think apart, they will inevitably walk apart." — J. B. Gambrell

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- Just for the Record -

Thursday, September 20, 1984

BAPTIST RECORD PAGE 9

New discoveries indicate Israel oil reserves may surpass Persian Gulf

ST. PAUL, Minn. (EP)—Looking to the Bible for clues in the development of Israel's petroleum resources has led oil exploration experts to new fields which may have even more oil than the Persian Gulf. That is the view of Robert Linsted, a former professor of engineering at Wichita State University, Wichita, Kan., who spoke at the Labor Day Bible Conference at Northwestern College.

"The words 'let Asher . . . dip his foot in oil' from Deuteronomy 33:34 served as a guide for Houston wildcatter Andy Sorelle, who looked for oil near Haifa and found it 23,000 feet deep," said Linsted.

Sorelle's first oil well has not yet been put into production, according to Linsted, who has visited the area. However, he expects Sorelle to have additional wells dug and producing by next year. Israel owns 10 percent of the first well and has reserved the right to buy all the oil produced from it.

"Early tests on the first well were very promising and indicate very substantial oil reserves," said Linsted.

At the present time Israel needs about 250,000 barrels of oil per day to be independent from oil-producing exporters.

The development of this new oil field in Israel could also change the way scientists look for oil, said Linsted, because of new techniques developed in this project. He thought it quite likely that Jordan could benefit from this new technology, as it lies in the same geological area.

Linsted characterizes Sorelle as a modern day Noah because of his persistence in getting started when no one else believed oil could be found there and his determination to overcome all the obstacles in drilling to such a great depth.

Development of Israel's oil fields could also arouse interest on Russia's part, said Linsted, since it will probably be needing more oil by the end of this decade as its own reserves are used up. "When the need arises Russia will come down to take a part of Israel's oil for its own use," Linsted predicted.

"Queen of the dark chamber" dies at 95

PARADISE, Penn. (EP) Christiana Tsai, who was blind but reached the world for Christ from her darkened bedroom, died August 25 at the age of 95. She had been confined to her bed for over 50 years, a victim of malignant malaria of the bone marrow.

Her book, *Queen of the Dark Chamber*, is now in its 39th printing and was translated into over 30 languages. Her second book, *Christiana Tsai*, recounts the lives of many visitors she touched from her bedroom. A third book, *Jewels from the Queen of the Dark Chamber*, gives inspirational thoughts gleaned from her years of suffering. Her secret was never to ask God "Why?" but "What do you want me to do?"

The daughter of Chinese nobility, Christiana Tsai became a Christian while in school and worked with her missionary teacher, Mary Leaman, to develop a phonetic version of the Chinese Bible for the uneducated and illiterate people of China. She came to this country in 1949 because of the Communist takeover of her homeland.

Homecomings

Rocky Point Church (Leake): homecoming Sept. 23; services begin at 10:45, lunch at noon, singing in the afternoon; David Wilkinson, pastor.

Friendship, Aberdeen: Sept. 23; homecoming; Terry Ledbetter, morning message; followed by lunch in the fellowship hall; 1:30 p.m., singing led by Dudley Brasher, music director, Friendship Church; also leading music will be Charlie Martin, former music and youth minister; Linda Brasher and Lisa Martin, musicians.

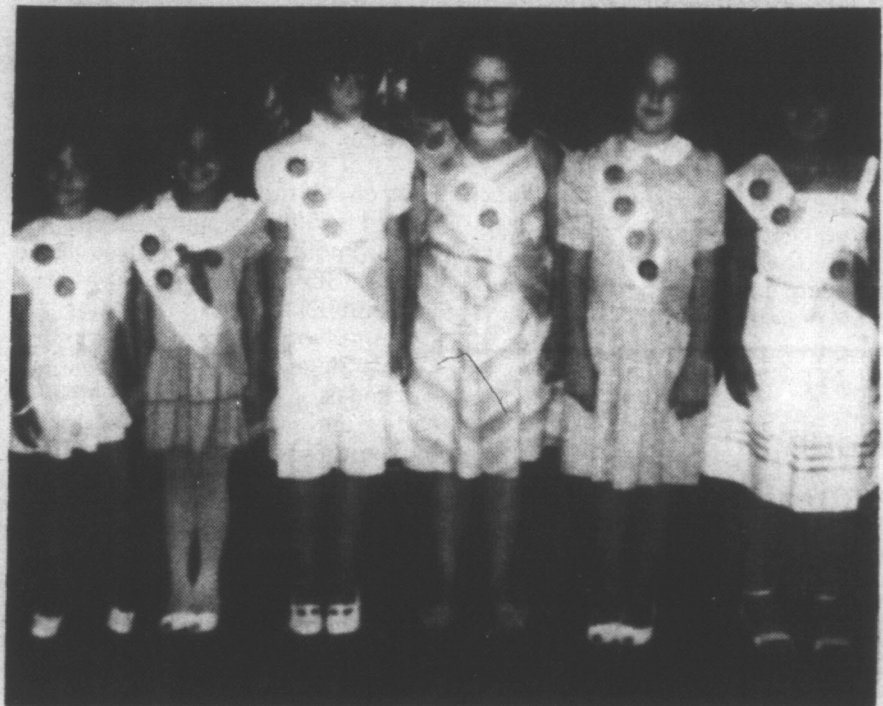
Fairhaven, Olive Branch: homecoming, Sept. 23; Robbie Harris, speaker; afternoon service, men's quartet, First Church, Olive Branch; dinner on the ground; Carl Haves, pastor.

Falkner marks centennial

Falkner Church at Falkner will celebrate 100 years of service on Sept. 30.

Jim Ray, pastor, states, "We will begin at 10 a.m. with Sunday School, and worship at 11 a.m. From noon until 1:30 p.m. we will share a covered dish meal, watch films of past events, and renew old acquaintances. From 1:30 p.m. until . . . ? we will worship in song and hear from two of our former pastors, Bill Foley and Latham Bray. Come, celebrate with us!"

TWENTY-FOUR ADULTS FROM JACKSON COUNTY representing six churches went to Montana this summer and built a church building from foundation to roof and did repairs on another church building; led Backyard Bible Clubs in two communities, resulting in five professions of faith; held VBS and revival services at another church, resulting in five more professions of faith; preached to three other congregations; and visited six other churches—all in one week. Allen Webb is director of missions in Jackson County. David Lee, who was director of ministries then, is now pastor of First Church, Moss Point.



PILGRIMS REST CHURCH, CRYSTAL SPRINGS, held a recognition service for its GAs on July 8. GAs recognized are Patti Lisk, Jennifer Barlow, Kris Lisk, Karen Vinzant, Heidi Jackson and Anegela Ching. Barbara Jackson and Betty Barentine are the GAs leaders. Pat Bufkin is pastor.

NEW ORLEANS—The Teen Bells handbell choir from Calvary Baptist Church in New Orleans will present a concert at 7:30 p.m. Tuesday, Sept. 25, at New Orleans Seminary. The group of 12 high school students has performed in 10 states, including an appearance at the 1984 SBC in Kansas City. The Sept. 25, performance will be in the Sellers Music Building Choral Classroom at the seminary and is open to the public. There is no charge. R. E. Thompson, minister of music at Calvary directs the group.

Thomas Sullivan Reunion will be held Sunday, Sept. 23, in Sullivan's Hollow at the Zion Hill Church located on Highway 35, Mize. Al Styron will be the speaker at the worship service beginning at 10:30 a.m. Styron is pastor of Hollywood Church, Sledge. Paul Clark of Mendenhall will lead the singing. Lunch will be served at 12:00 noon. "Bring food, utensils, and lawn chairs. There will be singing in the afternoon beginning at 1:30 p.m. concluding with recognition of descendants and election of officers," says Cecile Keys Perkins, reunion chairman. For more information contact her at Rt. 4 Box 203, Collins, Miss. 39428: Phone 601-765-6424.

Mississippi Baptist activities

- Sept. 23-30 Sunday School Preparation Week (SS Emphasis)
- Sept. 24 Area Video Interpretation Conference; FBC, Hattiesburg; 7-9 p.m. (DBS)
- Sept. 25 Area Video Interpretation Conference; Baptist Building, 10-Noon; and FBC, Grenada; 7-9 p.m. (DBS)
- Sept. 28-30 Mississippi Baptist Student Convention; Morrison Heights BC, Clinton; 4 p.m., 28th-10 a.m., 30th (SW)

Staff Changes

James F. Smith has resigned as pastor of Rock Hill Church in Rankin County and is available for supply work, interim pastorates, Bible conferences, revival meetings or another pastorate. His address is 119 Richland Street, Richland, MS 39218; and his phone number is 932-4578.

Wayne Kimbrough has accepted the call of Mt. Zion Church in Lincoln Association as pastor. Kimbrough,

his wife, Ann, and their two sons have moved to Mt. Zion from Calvary Church, Yazoo City.

Mike Crook has joined the staff of First Church, Corinth, as minister of music and youth. Crook received his bachelor of music in sacred music from Union University and his master of church music from Southwestern Seminary. He goes to Corinth from First Church, Jefferson, Tex. where he was minister of music and youth.

Keith Wilson, former director, Tennessee Baptist Children's Home, has accepted the pastorate of First Church, Nesbit, in Northwest Association.

Terry Carver is the new minister of youth at Twin Lakes Church, Northwest Association. He goes from Colonial Hills Church in the same association.

Charles Mitchell has been called as pastor of East Moss Point Church, Moss Point.

Sammy McDonald has accepted the call of Harrisville Church in Simpson Association as minister of music and education. He is going from Palestine Church in Simpson Association. Gene Erwin is pastor of Harrisville.

Greg Potts has accepted a call to pastor the Bluff Springs Church near Magnolia.

Potts is a native of Kentwood, La. and has served the Gillsburg Church as music and youth director. He is a student at Mississippi College where he is working toward a bachelor of science degree. Potts is married to the former Holli Knighton of Centreville.

David Phillips has accepted a call as pastor of East Corinth Church, Corinth. A graduate of the University of Arkansas, Phillips received his Th.D. degree from Mid-America Seminary. He goes to East Corinth from Shelby, where he served as pastor.

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By Hope Starnes

This is the major portion of a letter I wrote last year from seminary to my BSU at Delta State University. I believe its imperative message needs to be repeated and felt all over Mississippi as we strive to develop ourselves into a more committed, earnest group of evangelical Christians.



Miss Starnes

"As I sit here tonight writing this, I am literally consumed with urgency and zeal I've never experienced before as a Christian. For the past five hours straight, I have been reading and poring over two particular texts for my missiology class. I was shocked out of my complacency by the startling realization of numerous Christian facts. We all know that the best Christian researchers of the present say that there are 2.4 billion people living outside the circle of effective gospel witness. Do you understand, though, that that is 2,400,000,000 people?"

"What is it about us and our current generation of Christians that permits us to live so comfortably in an age when there are more lost people than ever before in human history? When, although some scripture has been translated in over 1,763 languages, covering 97 percent of the world's population, there are still 3,000 languages and dialects not yet touched by translators. There are 16,750 unreached groups of people in the world which do not as yet have a witnessing Christian church in their own culture. I suppose the number, 2.4 billion, rolls off our tongues so easily that after a while it becomes a cliché, then a bore, and finally we no longer hear it and are no longer moved by the magnitude of need it expresses. That is 70 percent of the world's population that is going to hell (or currently on their way) at this very moment.

"The awesome power of God Almighty is not simply existing, but thriving today. Unfortunately, and shamefully I might add, although I haven't personally tried to extinguish his Spirit. I certainly haven't risen to new heights and actively pursued the continuation of his Gospel to the best of my ability. None of us has—but that's an excuse, not a reason.

"How can I sit idly by in my cozy, American, Christian pew and refrain from reaching out to the people of our world who are experiencing an enormous spiritual famine? Those precious souls will not hear the gospel unless someone decides to leave his or her own culture and become a missionary. TV and radio obviously can't reach them. Billy Graham, Oral Roberts, James Robison, and Arthur Blessitt can't win them all. Do you know who that leaves? You and me.

"Threatening? Wherever did we get the idea that Christianity was a safe shell in which to sleep? Many Christians have the impression that the object of reaching the world is now nearly done, and even if it's not, that it's not their job to complete. How absurd! Who would they have take the reins? The Muslims? The secular humanists? One of my texts reads, 'Nothing must blind us to the immensely important facts that at least 4/5 of the non-Christians in the world today will never have any straightforward opportunity to become Christians unless the Christians themselves go more than halfway in the specialized tasks of cross-cultural evangelism. Here is our highest priority.' Can we still sit in our cozy little pews? Have we become blinded and hardened?"

"I would like to challenge each young person and college student, whether you've decided on a career choice or not, to consider mission work if you are saved and have a burden for lost souls. Research it, pray earnestly about it, talk it over with your pastor—just be open to God's moving in your life. He will definitely move—given the opportunity."

(Miss Starnes is a student at Southwestern Seminary, from Greenville, Miss.)

Book Reviews

RUN WITH THE HORSES: THE QUEST FOR LIFE AT ITS BEST, by Eugene H. Peterson; Inter-Varsity Press, 1983; 213 pages; paperback, \$5.95.

Eugene H. Peterson is pastor of Christ Our King Presbyterian Church in Bel Air, Md. His procedure for this book is "to select the biographical parts of the book of Jeremiah and reflect on them personally and pastorally in the context of present everyday life." (page 16). The author accomplishes three things in this book. First, he has given to us an intriguing biographical sketch of the prophet Jeremiah and his times. The prophet is portrayed in his frailty as well as his faith, his ups and his downs. Jeremiah comes through as a living, breathing human being in Peterson's writings.

Second, the author has success-

fully allowed us to look into his own soul. He uses personal illustrations and anecdotes to enliven the discussion without at the same time becoming the subject of the book.

The third thing that Peterson accomplishes is the application of the teachings of Jeremiah to contemporary life. Here is where he is at his best. It is obvious that Peterson understands the time in which he is living. He is interested in such subjects as being a real person, the nature of moral goodness, how to attain significance in life, true spirituality, faith that works, realism and practicality in religion, and persistence in service to the Lord. His quotations and footnotes give evidence of more than a pedantic interest in the men and movements of past and present.—Reviewed by Alan Day, pastor, First Church, McComb, MS.



Wilbur and Bonnie Webb

Drew surprises pastor on fifth anniversary

Drew Church on Aug. 19 presented a "This Is Your Life" program, honoring the pastor, Wilbur B. Webb, and Mrs. Webb, on his fifth anniversary as pastor at Drew. The occasion also commemorated Webb's 34th year as pastor.

The program was presented in three parts: Wilbur B. Webb, 1926-1952; Bonnie Lou Adams, 1930-1952; Rev. and Mrs. Wilbur B. Webb, 1952-1984.

Among guests present from out of town were Mr. and Mrs. Hugh Applewhite, New Providence Church, Hazlehurst, deacon Webb worked with when he first became pastor, and Mr. and Mrs. A. T. Mitchell of Ridge Avenue Baptist Church, West Monroe, La. (he, now 91, was Bonnie's pastor and married the Webbs).

Besides friends and sisters and brothers, all the Webbs' children were present: Mr. and Mrs. Doug Webb, Mobile, Ala.; Robin T. Webb, Tucson, Ariz.; and Mr. and Mrs. Larry Webb, Jackson. At 3 in the afternoon, Robin, concert pianist, presented a concert.

Mrs. Audrey Webb, the pastor's 93-year-old mother, could not travel to Drew from the Briar Hill Nursing Home. A video tape was made for her benefit.

Concord will dedicate steeple

Concord Church, Franklin County, will hold a dedication service on Sept. 30, for the remodeled sanctuary. The church has been bricked and a steeple has been added.

Sunday School will begin at 10 on the day of dedication, and morning worship at 11. Dinner will be served on the church grounds, and an afternoon service will follow.

Strayhorn to break ground on centennial

Strayhorn Church, Northwest Association, will break ground Oct. 14 for a new pastor's home. This event will occur during celebration of the church's centennial. The celebration was previously scheduled for Oct. 7.

3,700 decisions

Korean pastors preach at 97 military bases

TAEJON, South Korea (BP)—Some 30 Korean Baptist pastors preached to more than 25,000 men at 97 military bases in South Korea this summer.

More than 3,700 Koreans made public spiritual decisions during the military crusade, according to Southern Baptist missionary Rolla Bradley. Bradley, who works in military evangelism, helped organize and finance the crusade.

Based on previous crusades, Bradley estimated that about one-fourth of the spiritual decisions were professions of faith in Jesus Christ.

The crusade kept the participating pastors busy. "One pastor preached at eight separate locations," Bradley said. "He didn't even have time to accept refreshments after each preaching assignment." The pastors also distributed Bibles and tracts.

Bradley reported that nine young Baptist men recently completed chaplaincy training in the South Korean army. They will join 17 other Korean Baptist chaplains now serving in the military forces. The first Baptist chaplain was commissioned in 1969.

Reception in Jayess will honor teacher

Jayess Church will honor Iris Boyd with a special dedication service on Sept. 23 at 2 p.m. "Miss Iris" taught at the Old Jayess School and surrounding areas, and has given many years of service at Jayess Baptist Church. Although she has never reared a family of her own, she has been a mother to many through the years. She now resides at the McComb Extended Care Center.

Dennison Deavers, Lawrence County Superintendent of Education, will speak on the importance of education, and memories will be shared by some former students. The service will take place at the monument site in Jayess. In case of rain, it will be at Jayess Baptist Church.

"All former students of 'Miss Iris' are encouraged to attend the service and reception which will be at Jayces Baptist Church," said Suzanne Rutland, church secretary at Jayess Church.

Tuckers Crossing to observe 75th

Tuckers Crossing Church, Route 8, Laurel, Jones Association, will observe its 75th anniversary Sept. 30.

Former pastor, J. D. Aycock, will bring the message during the 11 a.m. worship service. Lunch will be served; the afternoon service will begin at 1:30 with a reading of the church history. Ronnie Cottingham, son of former pastor, Russell Cottingham, will bring a concert of gospel music.

Eddie Bryant is pastor.

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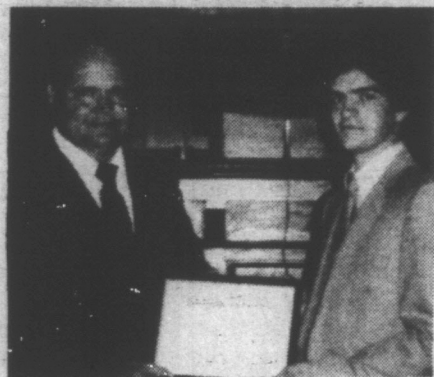
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R. Fred Selby Jr., pastor of Main Street Church, Hattiesburg, has received a doctor of divinity degree from the California Baptist Seminary. The presentation was made by the chancellor of the seminary's Graduate School of Theology.

Ronald Dunn, president of Life-Style Ministries in Irving, Texas, will deliver the annual Layne Foundation Lectures at New Orleans Seminary Sept. 25-28.

Maria Martinez has been named as the new head of the American Bible Society's national distribution department. She is responsible for the design and distribution of Scriptures for individual and church use as well as special ministries and community projects.



GREG HERNDON, right, was licensed to the gospel ministry by Cherry Creek Church, Pontotoc Association, on Sept. 2. Billy Davis, pastor, gives Herndon the Certificate of License. He is available for pulpit supply at 489-5532.



ALAN BALLIET, pastor of Springfield Church, Morton, and MRS. BALLIET were honored Aug. 26 by the ladies of Springfield Church on the occasion of their 25th wedding anniversary. The reception was held at the pastorum.

The youngest son of Efron Rios Montt, Guatemala's former president, was killed in a recent helicopter crash in a remote area of the country. Captain Homero Rios Montt, a medical doctor, died while on a mercy mission to pick up two sick Indians. He was a Christian and a member of the Verbo Church where his father is an elder.

Korean Baptists, missionaries start storm relief effort

SEOUL, South Korea (BP)—After the worst storm to strike South Korea in 12 years, Baptists and missionaries started relief efforts as the Southern Baptist Foreign Mission Board released \$10,000 Sept. 6 for food, clothing and shelter.

The overflowing Han River created huge mudslides in and around Seoul during the first week of September, killing at least 130 people and leaving some 93,000 homeless. More than 12,000 homes and buildings had been damaged or destroyed by Sept. 7 and 44 people were still missing.

No Southern Baptist missionary families were hurt and no mission

property was damaged, reported missionary Don Jones.

Jones said Baptist relief efforts were still in the "information gathering stage." Seven churches had asked for aid by week's end. He mentioned one small church in Seoul had 30 members who had lost their homes.

"Whatever we do in terms of financial aid is just a drop in the bucket compared to the total need, but we felt we must do something," Jones said. "We would like to work through our association and our local churches in trying to minister to needs outside the churches, too, so the Christian outreach can have a

chance to be demonstrated in this."

The missionary said the South Korean army had mobilized about 88,000 soldiers, government employees and students to aid cleanup and repair efforts.

Missionary News

Antonina Canzoneri, missionary to the Bahamas, has arrived in the States for furlough (address: 5939 Clinton Blvd., Jackson, Miss. 39209).

Roy L. and Marcia McKay, missionaries to the Philippines, have arrived on the field to begin their first term of service (address: Box 7506, Airmail Exchange, Manila Int. Airport, Philippines 3120). She is the former Marcia Parrish of Starkville, Miss.

Edward L. and Nita Taylor Jr., missionaries to Brazil, have a change of furlough address (105 Mary, Pineville, La. 71360). He was born in Greenwood, Miss., and also lived in Mobile, Ala., and Milan, Tenn., while growing up.

Faye Pearson, missionary to Taiwan, has completed furlough and returned to the field (address: P.O. Box 427, Taipei 100, Taiwan ROC). She is a native of Laurel, Miss.

Revival Dates

Southside, Yazoo City: revival, Sept. 23-26; homecoming, Sept. 23; services Sun.-Wed. 7 p.m.; Mon.-Wed. 7 a.m.; Ernest Sadler, First Church, Wiggins, evangelist; Kathryn Barfield, music director; dinner on the ground; Kent Megehee, pastor.

Holly (Alcorn): Sept. 23-26; 7:00 nightly; Woody Watkins, director of evangelism, Tennessee Baptist Convention, preaching; Jack Price, pastor.

Tate Street, Corinth: Sept. 23-28; 7:30 nightly; Randy Bostick, pastor, Oakland Church, Corinth, preaching; James Lewis, associate pastor, Tate Street Church, directing music; Mike Burczynski, pastor.

West Corinth (Corinth): Sept. 30-Oct. 5; Kara Blackard, pastor, Wheeler Grove Church, Corinth, preaching; Eddie Wilhite, student at Blue Mountain College, leading singing; Dr. James Travis, interim pastor.

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SIMMONS

The struggle to do right

By Bobby Lee, Tupelo
Romans 7:4-6, 13-25

An illustration from marriage (Romans 7:4-6). Christians "are become dead to the law by the body of Christ." Through his propitiation for sins Christians are set free from the law, made dead to the law, that they may "be married to another," that is, come into a new relationship with Jesus Christ as Saviour and Lord. What Paul says points back to the conversion experience of death to sin and resurrection to new life—an experience which brought new spiritual purpose and new moral power—all to the end that "we should bring forth fruit unto God."

Before this wondrous experience of salvation by grace, "we were in the flesh," we were living according to the sinful passions and desires of the unregenerate nature. These passions wrought in our bodies and brought forth results in the nature of death. The law itself "acted upon the powers of body and of mind to produce results which led only to death." But when we found deliverance from the law through faith in Christ, when we died to sin by which we had been held in bondage, we came into union with Christ as Redeemer and as Lord, so that now we delight to serve him "in newness of spirit, and not in the oldness of the letter."

The law of sin (vs. 13-25). The law of sin is always present in the life of a Christian. There is the continuing experience of temptation, a real

life-and-death grapple with evil. The Christian life ought to be an experience of growing victory over sin, but let no one expect that he will not have to fight the tempter before the victory is won.

It is important to note that Paul speaks out of his own experience. And he is speaking of his experience as a Christian. Paul climbed to the highest level of devotion to Christ, but he discovered that the law of sin was always present. His experience is true to a larger or a lesser degree with every Christian.

Paul declares again that the fault is not with the law, that is, the law of God. This law is spiritual; it is the gift of God. The fault is with the law of sin, which is a part of the depravity of human nature.

It is because of this law of sin, having its seat in the flesh, that Paul finds himself, through his own will and strength, unable to achieve righteousness.

This struggle with sin is a struggle between the new nature redeemed by Christ and the old fleshly nature. Paul says, "It is no more I that do it, but sin that dwelleth in me." He wants to do right. He knows the new level on which the Christian ought to live. He is conscious of a compelling sense of duty and is constrained because of his affection for that which is spiritual. But the law of sin still operates in the flesh, and through his own

strength he is unable to perform that which is good.

The words of Paul seem to declare nothing but failure. He is thwarted at every turn because of the presence of sin. The explanation is in the fact that throughout this life the conflict goes on between the higher nature and the lower nature. The Christian finds that, when he wants to do good, evil is present: the law of sin is in operation. In the inward man, that is, on the level of the new nature, one delights in the law of God. But the law of sin works in the members of the body, warring against spiritual desire and purpose of holding life in slavery to the things of evil.

Paul did not despair, except that he did despair of achieving righteousness through his own strength. When he thought of the law of sin and the weakness of the flesh, he cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" Paul felt as though he were chained to a corpse from which he could not be delivered. But his despair gave place to a declaration of certain faith and victory. "I thank God through Jesus Christ our Lord."

Paul did not expect the struggle to cease. He knew that with his mind, his true purpose in union with Christ, he would still be subject to the weakness of the flesh. He looked for victory not through his own strength but through the power of the Holy Spirit.

Serving and love

By Charles E. Myers, Jackson
Matthew 26:6-13, 31-35

If we have had a genuine Christian experience, our total relationship to God is based on love. Some people are afraid of God and they seek to avoid him. Others have a pagan concept of God and they seek to pacify him with gifts, an occasional good deed, irregular worship attendance, and lots of talk. Others feel God is a Mr. Fixit, and they call on him only when they are in need and feel God is fortunate to get to help them. But the person who is a genuine Christian loves God and relates to him in every experience in some expression of love. This is hard for some people to understand and accept. It was even hard for the disciples to grasp. Our scripture for this lesson helps us to see this.

Jesus was coming to the very end of his earthly ministry. The cross which had been standing there from the very beginning was looming extremely large. It seemed that no one really understood him and why he had come. The people had flocked around him during the triumphal entry into Jerusalem and then left dejected because he did not carry through toward an earthly kingdom.

The Jewish leaders were even more angry than usual because he cleansed the temple and told them what hypocrites they really were. He went to dinner in the house of a man he had cured of leprosy and one of the guests was Lazarus whom he had raised from the dead. All around the table there was small talk about miracles and yet there was a sense of despair. Crisis was in the air. A show down with the Jewish leaders was inevitable, and the disciples could not understand why Jesus did not do something. One of the disciples had already given up and decided to get what he could out of it and leave. Probably others shared his feeling of defeat.

Suddenly a woman stood behind him, broke open a bottle of extremely expensive perfumed oil and poured it on him. It was an expression of love, pure and simple. Perhaps she sensed his feeling of loneliness and disappointment. Maybe she even had a premonition of death. Perhaps she was overcome with a deep feeling of love and felt she just had to express it. Whatever prompted her action, she was expressing her love and Jesus felt the full impact of it.

Immediately some of the disciples objected to her action, saying that it was a waste and the money could have been used for the poor. Taking care of the poor is important, but they were not taking care of them. It was not their money that was being "wasted." There will always be those who criticize acts of love because they do not understand those feelings. If it had not been the poor, it would have been something else because they were not in touch with this woman and her Lord.

But Jesus was in touch. He quickly defended her actions and commanded her for it. He even said the deed would be known to all the generations to come. This was really all that mattered to the woman. She had expressed her love to Jesus. Whether anyone else knew or understood did

not matter to her. Let the disciples argue on. Jesus understood and responded. That was all she wanted. Thus it is with those of us who serve because we love.

The next day Jesus met with these disciples to observe the Passover. He dismissed the disciple who had given up on his method and then very graphically explained to those left that he was going to die. To a small degree what he said apparently soaked in some. Then later he said tonight is the night I die and not a one of you will stay with me. Peter took offense and contradicted Jesus by saying all these may desert you but I never will. Jesus said before the cock crows to announce the morning you will deny me. And it was so.

But that is not the end of the story. The horrible crucifixion and wonderful resurrection experience caused them to re-examine what Christ had said and the basis of their relationship with him. Out of this came the understanding of their love for him, a love which led them to lay their lives for the cause he had died for. Then they understood what had driven Mary to anoint his body that night.

God is the very essence of love. The only way one can be released to him is in an experience of love. The only service acceptable to him is a service of love. The one thing that causes people to be unfaithful, to refuse to serve, and to treat other people as lesser beings is a lack of love. We may have all kinds of excuses for our failures. We may make up excuses which seem perfectly legitimate for not serving. And we may talk loud and long about what someone else does or does not do. But all that we as individuals are and do, or fail to do, is a direct reflection of our individual love for our Savior.

"We must never get away from faith in the imminence of the divine in our work." — J. B. Gambrell

"The self-seeking preacher will have a big job looking for a place and for somebody to help him get a place to suit him." — J. B. Gambrell

Bible Book

Guidelines for Christian hospitality

By Vernon L. Sikes, Yazoo City
2 John 1-13; 3 John 1-14

The false teachers of whom John had spoken earlier (1 John) were a continuing threat to Christian doctrine. Their work was openly expressed in their missionary and evangelistic endeavors, but at the same time, the Gnostics were conniving and subtle in the spread of their heresies. John saw a need to communicate words of warning to specific churches who were in danger of being unknowingly taken in.

The identity of the church which John calls "the elect lady" in 2 John, of Gaius (John 3:1), of Diotrephes (John 3:9), and of Demetrius (John 3:12) is cause for speculation, but let it suffice to note that John's words were addressed to entire church memberships to serve as a guide in when and how to exercise Christian hospitality.

I. Love—A pivotal truth (1, 2, 3 John)

There was tremendous emphasis in 1 John upon agape love that continues into these two letters. "This is the commandment as you have heard from the beginning, that you follow love" (2 John: 6). John's reference to the truth of their lives (3 John: 3) carries a broader reference to the total of the Christians' lives of which

agape love is a part. As we read these two epistles, we are reminded, as the recipients of the letters were reminded, that the love that John had in mind is a spin-off of the proper God-man relationship (1 John 5: 1-2).

II. Warnings against hospitality (2 John)

Another predominant topic treated in 1 John was continued in 2 John—that of the warning against false teachers (2 John: 7-11). John wanted to warn the Christians against the false teachers who were obviously going all-out in Asia to win people to their heretical views.

The Christians were told to love all mankind, but John told them here not to open their homes to false teachers (2 John: 10). By entertaining a visiting teacher or missionary, the host indicated approval of his character and doctrine. The severity of his warning is underscored, for John said that if a Christian were to entertain a false teacher in his home, the Christian essentially would be approving of the false teacher's work (2 John 11).

What might have begun as an innocent act of Christian charity could lead to serious ramifications. It could

very easily cause the host's fellow church members to accept the false doctrine by means of perhaps a false impression, no matter how innocent it may have seemed to the host. In addition, the false prophet could tell of the Christian's hospitality in other towns as an effort to bolster his cause.

III. An Appeal for Christian hospitality (3 John)

John had spoken strongly against entertaining heretics, but in his third letter, he encouraged the Christians to show hospitality to missionaries who were faithful to the doctrine.

In John's day, there were no decent inns. The inns were held in the same light then as bars or casinos are held by Christians today. Christian missionaries depended upon the Christian's charity of opening his home to visiting Christian teachers.

Just as the act of providing lodging to a heretic indicated approval of his doctrine, John said that Christian hospitality to Christian missionaries speaks of our support for God. "So we ought to support such men, that we may be fellow workers in the truth" (3 John: 8).

The Baptist Record

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Sept.

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